Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

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THIS MONTH—INSPIRING DENOMINATIONAL PROGRAMS

November 1917 Vol. IX No. 3.

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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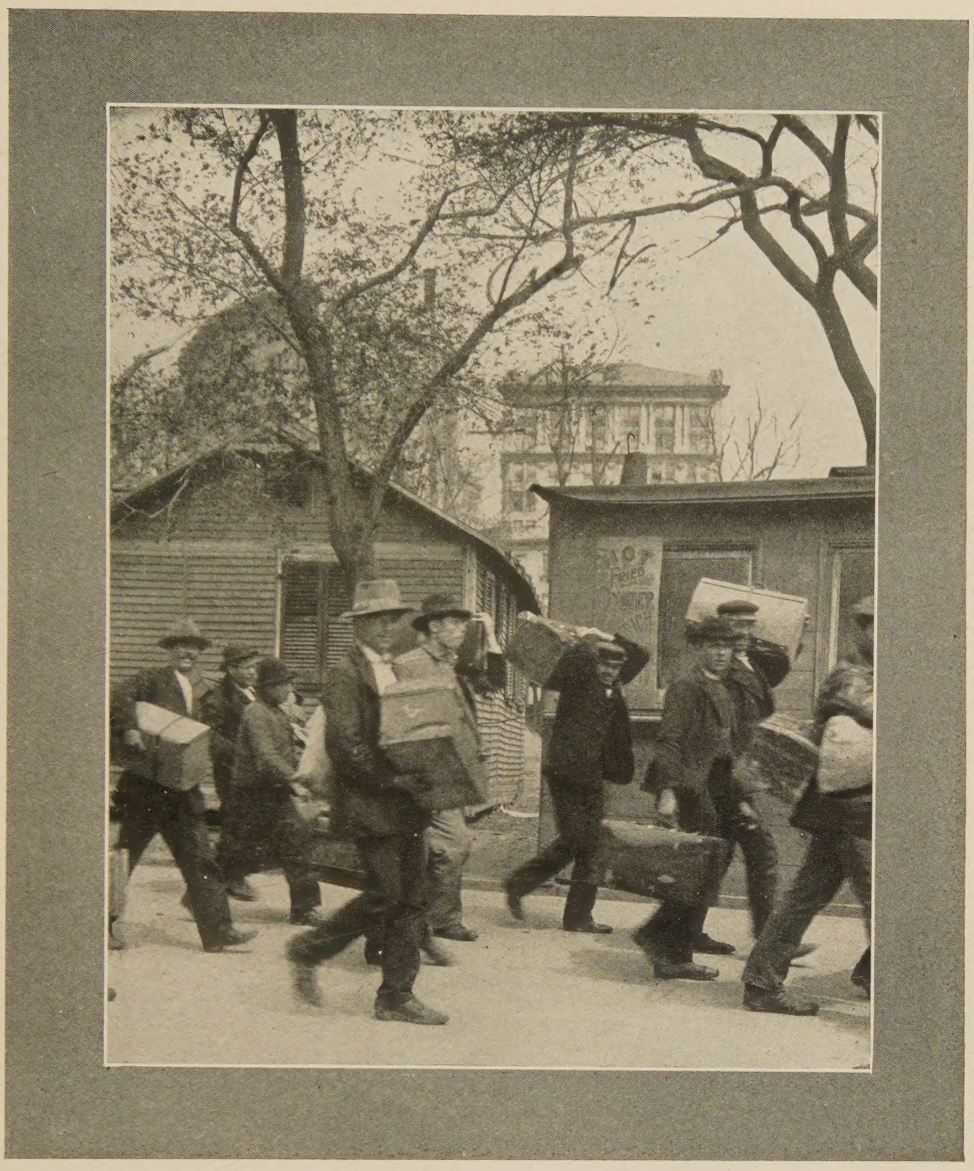
THE PICTURE ON THE COVER

INSPIRING PROGRAMS

IN an issue devoted to the subject of "Inspiring Denominational Programs" it is fitting that attention should be called to a parallel program that is, and should be considered, quite as inspiring as those the churches have organized for the development of their work at home and on the foreign mission field, namely the inspiring program which the free peoples of the earth have outlined for themselves, "To make the world safe for democracy," and that means safe for religion and missions and all that the Church stands for. We will not take the sword, as Mohammed did, to compel allegiance to our faith, but challenged as we are, we can do no less than array ourselves on the side of those who fight that we may retain our freedom. Rightly conceived, our participation in this world war is a missionary service. The denominations do well, therefore, in this great crisis, both to enlarge their regular programs and to give their unstinted aid to the government and to the men and women who go forth to save it and the treasured possessions of humanity. The soldiers in the picture were from the one hundred and sixty-ninth regiment, acting as an escort for the Japanese Missions whose flag is seen among the decorations along this great New York Avenue.



SONS OF ITALY COMING TO SEE THEIR "UNCLE SAM"

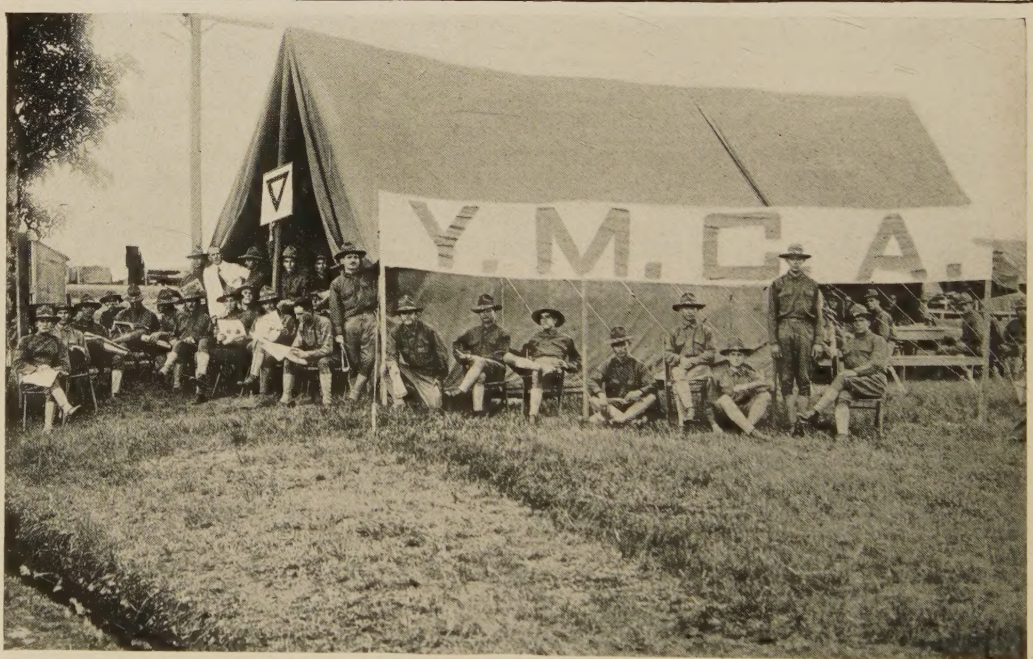
Practically all Denominations will include in their Home Mission Programs this year plans for the study of the text-book, "Sons of Italy."
It is a Winner!
See Page 91

THE MEN THEMSELVES ERECTED AND PAID FOR THIS RECREATION "HOUSE THAT JACK BUILT" FOR THE USE OF THE NAVY AT NEWPORT, RHODE ISLAND.

THE UNDENOMINATIONAL PROGRAM OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION FOR ARMY AND NAVY

ASSOCIATION HEADQUARTERS AT THE OFFICERS' TRAINING CAMP, PORTO RICO. THE PORTO RICANS WERE THE FIRST COLONIALS TO PREPARE FOR THE WAR.

COPYRIGTH UNDERWOOD AND UNDERWOOD



Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

November 1917 Vol. IX. No. 3

"Too Good to Print"

ON the first page of last month's issue the statement was made that the "Men appreciate their Magazine," and the reader was referred to the third page of the cover for further details. A printer's error defeated the purpose of the reference by omitting the thing referred to! It is in place this month, however, and invites attention under the same heading that appears above.

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Remaking the World

A JOINT advertisement of some of the leading technical schools in the country recently appeared in the daily papers under the heading "Help Remake the World." This is exactly what we are called upon to do—physically, economically, socially, morally, religiously.

The war has challenged the worst and the best there is in the human race. One of the most hopeful indications of the present hour is the evidence of a growing conviction that right will triumph, that mankind will become better. Evil has over-reached itself to such a degree that many who in the early days of the struggle became discouraged and pessimistic are now looking up more hopefully with the approach of the end, which cannot long be delayed. The opportunity to help rebuild the waste places is calling us to a new and unlimited mission. There is less talk of losses and more of the ultimate probable gain to the race as a result of this fearful trial. Indeed so many beneficial results are clearly foreshadowed, some of them now actually being realized, that while men are not expressing gratitude for the war, they are uttering praise to a God who so rules the world that he can over-rule even this for good. The democratization of the world is not the least of the good things that shall be realized.

In the meantime the cause of Christian missions has assumed new significance, not as a propagandist movement but as a leavening force. The Church had not so operated in the past as to be able to prevent the war. A new test of her power will be made in the immediate future. Will she take a large and worthy part in the rehabilitation of the world, in the work of establishing peace tribunes, in the enforcement of law and order and in the inculcation of those ideals which make for peace and righteousness?

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Bethlehem—Moravians—Munitions

THE celebration of the one hundred and seventy-fifth anniversary of the founding of the town and community of Bethlehem, Pennsylvania, was observed on June 24 and 25 more quietly and received less notice than it deserved. While relatively few in number the Moravians have had a large part in the development of the modern missionary propaganda. Bethlehem was established, not as most communities were in the early days of the country, but as a missionary center whence the gospel could be carried to the Indians and the white settlers scattered here and there through the wilderness. From the beginning the entire energy of the community was devoted to this work of preaching, the people having "all things in common." Later "the more usual way of men controlling their own earnings and contributing to the work of the Lord was begun." For the first hundred years of its history only members of the community were allowed to hold title to real estate. But as one writer has said, "the very efforts which the Moravian Brethren made to exclude the 'world' from the settlement seemed to attract these influences to it. There seems to be a strange, almost incomprehensible, irony in the fate which has made Bethlehem better known throughout the world for the manufacture of munitions of war than for the influence of its peaceable and peace-loving

(For Table of Contents see the last page)

founders." In present-day missionary circles Dr. Paul De Schweinitz is the genial and able representative of the Moravian Church.

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Cooperating with the Government

PRACTICALLY all of the religious bodies in America have appointed special war commissions for cooperation with the government in any and every way possible, particularly in the matter of food conservation. To subcommittees of these commissions are allotted the several tasks involved. Many denominations have opened headquarters in Washington and maintain considerable staffs of secretaries, publicity agents and other helpers. The government has found that the churches constitute one of the best agencies for spreading information, securing data and for rendering direct help. Pastors and laymen have given themselves unstintedly to this work.

The Young Men's and the Young Women's Christian Associations, the Bible and Tract Societies and other organizations are doing their bit also. In the case of the first named organization a large and effective piece of work is being done. Millions of dollars are being spent to make the boys comfortable and happy and to keep them morally clean.

In an effort to coordinate the war work of the various denominational organizations, a General War-Time Commission of the Churches has been appointed by the Federal Council of Churches to make a thorough investigation of the situation. The commission is to consist of a hundred members with Dr. Robert E. Speer as chairman. Under his direction the commission will seek to mobilize the Church forces for the most effective work among the men of the cantonment camps, in cooperation with the Young Men's Christian Association.

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Volunteers and Volunteers

THE sending off of our brave boys to the front reminds the editor of an incident that took place in the West several years ago. A pastor of a church had volunteered for service on the mission field. The church, while interested in missions, was like so many others today, not sufficiently zealous to concede that its pastor should go. Some rejoiced that they could thus have a personal representative abroad but many were hardened. When, however, a few years later the Spanish-American War broke out a dozen or more of the young men from that church went to the Philippines in the first expeditionary force. Not till then did the members recognize their inconsistency in being less willing to send one as a bearer of peace and salvation than a dozen to fight their fellow men, however justified the fight might have been.

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Progress of the Work among Colored Laymen

NATURALLY endowed with capacity for strong religious feeling, the colored people of America have not shown a strong tendency to express their faith in large gifts to the missionary enterprise. It could hardly be expected that their offerings would compare with those of their white brethren, but that these offerings could be largely increased on the basis of information, training and wise leadership has long been held by able men among them.

Mr. Adolphus Lewis who, as local executive secretary, arranged a series of conventions for colored laymen in the South was able to report encouragingly at the recent conference in New York City. Conventions were held in Burmingham; Atlanta; Selma, Ala.; Richmond; Norfolk; Roanoke and Winston-Salem, N. C. There was an average attendance of nearly four thousand. White friends cordially cooperated. Considerable literature was distributed, the pastors showed deep interest; and an increasing number of mission study classes, Every Member Canvasses and sound financial systems for the churches were reported.

The pastor of one of the leading colored churches writing to Mr. Lewis said: "Thanks to the coming of the great Movement, which you ably represent, the ideas of the leaders in local church work have been clarified. They now see just how insidiously the great mission of the Church was being obscured by placing all the emphasis on mere money raising for current expenses."

One Hundred Years of Sunday Schools

IN the midst of the world conflagration many events that would otherwise have been given great prominence have been allowed to pass by almost unnoted. This one-hundredth year of the beginning of the Sunday school movement is one of these notable events. Robert Raikes and his fellow workers of a century ago had no thought of "organizing" a world encircling propaganda. Inspired of God they builded far better than they knew and today millions of men, women and children rise up and call them blessed. But history repeats itself, for as these pioneers were held to be introducing dangerous innovations, so modern changes in the Sunday school have met with much opposition. Great is the tendency of some in each generation to imagine that finality has been reached. The best testimony to the value and virility of the Sunday school, however, is its ability to develop, to keep itself abreast of the times.

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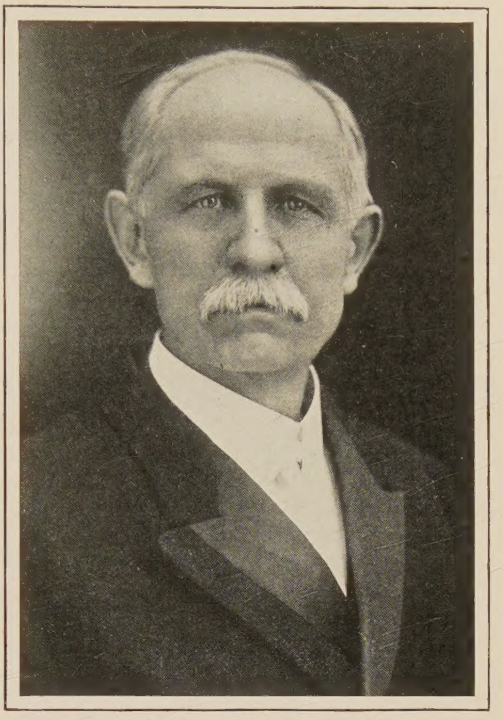
Putting Science Terms into Chinese

AS an illustration of the fundamental work now being done in China to put her educational system on a modern and scientific basis attention is called to some items in the minutes of the Second Conference of the General Committee on Medical Terminology held at Shanghai. Missionary physicians and educators and native leaders in education were present during the conference, and among other things it was said that the "anatomists were able to finish all the terms pertaining to syndesmology, etc."(!)

It is expected that the whole subject of anatomy including the complicated and always dreaded section on neurology will be finished in two more conferences, that is, inside of one year. The conferences last from seven to ten days, each committee working during the intervening months. When it is considered that a complete nomenclature not only for anatomy, medicine and chemistry but for all the sciences must be worked out, it will be seen what a gigantic task has been undertaken. And this must be done for many of the great mission fields.



REV. CHARLES J. RYDER, D.D.

Well-known Home Mission Leader Passes Away

THE American Missionary Association (Congregational) has lost its faithful senior corresponding secretary, Rev. Charles J. Ryder, D.D. He had been ill for several months and was away from the office in an effort to regain his health and strength, when the call came on September 24. He was buried at Stamford, Conn., on the 27th.

Dr. Ryder's first prominent public work was to act as the advance agent for the original First Jubilee Singers on the occasion of their first visit to Europe. He was later a district superintendent of the association in the South and in New England. His service extended over a period of thirty-five years. At the time of his death he had charge of the association's department of support.

Many friends of Dr. Ryder in all denominations will miss him from the missionary councils where his genial presence, large experience and wise statesmanship were highly appreciated. Our sympathy is extended to his colleagues and to the association.

Recruits for the Mission Field

IT was not our privilege to be present at the last annual meeting of the Foreign Mission Conference but the report of its sessions reveals much interesting and valuable material. Take for example the charts accompanying Mr. F. P. Turner's paper on "The Missionary Candidate and the Candidate Secretary." The one most vital fact in those charts is that while there was a heavy slump from 1912 to 1914, in the number of new missionaries sailing, there has been a steady gain since then. The total last year (1916) did not reach the high point attained in 1911 but nearly so. Mr. Turner says the number of sailed *volunteers*, as distinguished from new missionaries, was in 1916 the largest ever reported in a single year, 444.

Recent inquiry among the home and foreign boards shows that while some have sent out a smaller number of new missionaries than usual others have kept up the average, and still others have exceeded the record of the preceding year. The war has made it more difficult in certain fields than in others. Problems of transportation have been serious, and have added greatly to the expense of conducting the work.

The photograph reproduced below is of the 1917 group of Presbyterian missionaries and secretaries taken in New York.

Supporting Retired Ministers

ONE of the most gratifying developments of modern church life is the recognition of the need for more adequate financial provision for ministers, not simply while they are acting as pastors, but after their enforced retirement on account of old age or broken health. Practically all denominations are conducting or have recently conducted campaigns to raise money to establish or to increase funds for this purpose.

The Episcopalians undertook to raise $5,000,000. but they far exceeded that amount. The first annual report of the fund, just issued, indicates that a total of $8,717,879, was rolled up and also that the expense of administering the fund will not exceed one and three-tenths per cent. We congratulate our friends among whom there is properly great rejoicing. They have set an example for all other communions to follow.

The Methodists are now gathering $10,000,000 in addition to their present funds; while Baptists and others are accumulating sums in varying amounts. One splendid feature of this work has been the ready response. We believe the Episcopalians are the only ones who have adopted a scientific pension system. Most of the others follow the old grant-in-aid plan. This is better than nothing but a plan by which a minister may help accumulate his own fund is better.

Studying Missionary Problems

TWO documents recently received are indicative of the tremendous progress that has been made within recent years in the serious and scientific study of the problems involved in the missionary propaganda. One of these documents is a reprint of "The First Laymen's Missionary Lecture" delivered before the Laymen's Missionary Movement of Victoria, Methodist Branch, by J. M. Burton, an Australian authority on all matters missionary. An adequate review of this admirable lecture is not possible within the limits of our space, but the nature of its content will be gathered from the author's statement of the four problems which he considers the most important.

The Problem Caused by the Spread of Western Civilization.
The Problem Caused by the Revival of the Ancient Faiths of the East.
The Problem of Making Christianity Indigenous.
The Problem of the Home Church.

From his discussion of the Indigenous Church and the difficulties arising from the fact that so many different religious sects have been introduced to the mission field the following is significant:

> The radical trouble seems to be that the missionary on the field is too near to the problem to take a wide enough view—it becomes too immediate and too personal; while the theorists at home lack that knowledge of detail and that subtle sympathy born of actual contact which are so necessary for a true understanding of the situation. There is needed much conference between the field and the homeland, with much patient study and thoughtful investigation before there is discovered the true path.

The other document referred to reports the results of just such conference as Mr. Burton urges. It is entitled "Foreign Mission Policies" and covers the discussion and "findings" of a convention arranged by the American Baptist Foreign Mission Society between delegates selected by the several mission bodies on the field and representatives of the board. The sittings covered a period of thirteen days and were held in a quiet place free from interruption. An editorial committee prepared the report of the proceedings, arranging them uniformly after the model of the Findings of the Continuation Committee Conference in Asia as conducted by Dr. Mott. The findings are grouped under the following headings:

Missionary Objectives and Forms of Work.
Native Leadership and Responsibility.
Cooperation.
Financial Policies.
Administrative Responsibility.
Missionary Efficiency.
Cultivation of the Home Base.

The concluding paragraph of the section on The Status of Native Leaders is typical of many clear utterances found throughout the report:

> Our denomination will never strike its roots deep into the native soil until it raises, utilizes and keeps hold of talented native leaders, and the only way to do this is to commit ourselves to the policy of raising their status and finding for them in the mission organizations positions of responsibility where they can use their gifts without being under the continual tutelage of the foreign missionary.

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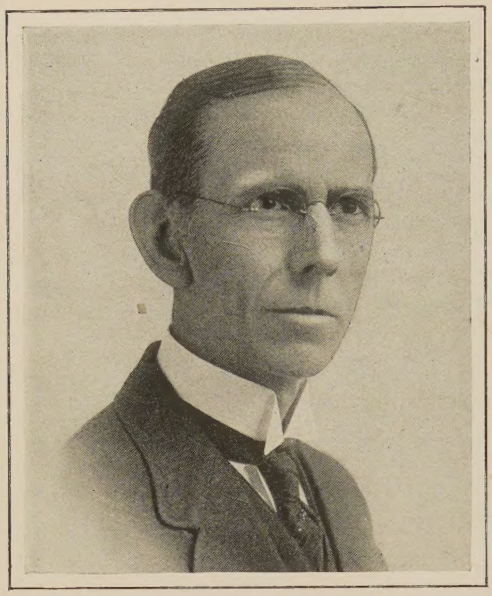
About the Luther Celebration

"TO Celebrate the Reformation of the Sixteenth Century and to Hasten the Transformation of the Twentieth—" in this pithy sentence is summed up the aim of the four hundredth anniversary of the Protestant Reformation, which will reach its culmination on October 31.

Churches of practically every Protestant denomination, colleges, schools, and various kinds of societies are uniting in an effort to make this a worth-while occasion. Another article in this magazine tells what is being done. Here we would quote one paragraph of an article which recently appeared in *The Congregationalist* under the caption, "Why Honor Martin Luther?", as perhaps the most potent answer to a question which people may be inclined to ask in a time so rife with great events. There could be no time when such a celebration would be as effective:

> Because our war-stricken, weary world needs just what Protestantism in its best estate has to give—not an excessive individuality, not outre and cryptic cults, but the things that lie at the heart of Protestantism—the possibility of immediate access of the soul to God through Christ, the right of private judgment, the spirit of absolute equality before God that does away with contempt of other races and all sense of superiority arising from material possessions, which when honestly and thoroughly practiced banishes from the earth autocracy of every kind, whether it be military, industrial, or ecclesiastical.



Rev. Edmund F. Cook, D.D.

Dr. Cook Goes to Moody Bible Institute

THE Moody Bible Institute of Chicago has most wisely chosen its new director of work in the missionary department. Rev. Edmund F. Cook, D.D., formerly a secretary of the Board of Missions of the Methodist Episcopal Church (south), has been installed in this important position which he is preeminently fitted, by temperament, knowledge and experience, to fill.

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Missionary Efficiency in China

A LETTER from Mr. E. C. Lobenstine, Secretary of the China Continuation Committee, has just been received by General Secretary Millar of the Laymen's Missionary Movement in which the following comment on the work of the committee occurs:

This committee is an endeavor to unite the Protestant Christian forces in China, first, in "taking account of stock" as to what the one hundred years or more of missionary effort in China have accomplished; second, as to the tasks to which the Church has set itself in this great country, and third, as to the forces and the means that are necessary for accomplishing these tasks. The laymen in America believe in "efficiency" and in practical ways of facing such problems, and I believe they would be keenly interested in knowing that there exists here a committee of sixty-five men, one-third of whom must be Chinese and the other two-thirds European and American missionaries. This committee has undertaken as its task, to try to face frankly the present situation in China and to co-ordinate the Christian forces, both in the study of the problems under consideration and in planning for the effective carrying-out of the work, so as to bring about the largest results.

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Whites and Blacks Hold Convention

THE August convention held in Greensboro, North Carolina, by the Methodist Episcopal Church, was one of the most significant and progressive which has ever taken place in that state. A mere reading of the program explains why. Designed especially to cover all local needs it took up the question of better schools, homes, churches, and better citizens for a better state.

Pledged to discuss these vital topics were such men as Governor Bickett, Bishop Bristol, and among the negro bishops, such notable men as G. W. Clinton and I. B. Scott. Prominent educators, too, of both colored and white school systems of the state spoke, presenting every phase of the movement for improved educational facilities. When the finest types of worker in both races meet in this way and exchange ideas the results are certain to be a better understanding and mutual desire to help. This will undoubtedly prove one of the most worth-while results of the convention.

More than five hundred delegates from all over the state attended the meeting. Besides the program there were extensive exhibits showing the work of the Church in foreign lands. The Board of Sunday Schools also sent a display suggesting the latest methods to be used in the schools. Other boards were also represented.

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The Pittsburg Conference

A GREAT meeting on behalf of the Inter-Church Federation Movement was held in Pittsburg October 1 to 4. There was a large attendance and some good constructive work was done. Nine commissions that had been busily engaged for several months reported, including the commission on War-Time Local Inter-Church Work. This commission was created to help the churches to cooperate for greater efficiency in war work.

The speakers and leaders in the movement disavow any purpose to weaken loyalty for one's own church and communion but they did urge with great force and practical unanimity the need for united action on the vital problems of the day. Included in the report of a special committee sitting during the conference as a sort of "findings" committee were these solemn words:

The program of the church for its future is vitally involved. Changed conditions are inevitable after the war. Undoubtedly, in many respects, the altered situation will be startling. We must face the revolutionary nature of the forces that are now at work. * * * It is a time for calm and hopeful consideration of the situation and for undisturbed confidence in the outcome and for the wisest efforts to anticipate the unescapable results of the war upon life throughout our land and the world.

All communities were urged to form church federations and in a broad, brotherly spirit unite for Christian, philanthropic and missionary service. "The body of Jesus Christ demands the full strength of every part. It will be efficient in virtue of that which every joint supplies."

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Are We Prejudiced Against Catholics?

OUR Catholic friends remind us of the Germans in one respect, they apparently have difficulty in understanding other people. The Knights of Columbus have recently received a report from one of their special commissions which has been making a study of the reasons for the prejudice which exists in America against the Roman Catholic Church. Prejudice is not the right word to use in this case. It is rather distrust or fear. Protestants are quite as ready to trust and to work with fair-minded, broad-minded Catholics as with Protestants. Their fear is not hereditary or imaginary. Both history and current events justify it. A young Catholic was recently heard to complain that prejudice would never permit a Catholic to be president of the United States. Again it is not prejudice but the probability, first, that a candidate below the calibre of the men who have filled that exalted office would be offered the electorate and second, his office would most certainly be prostituted to the demands of the Roman Church. Where in history, ancient or modern, are there enough illustrations of different tendencies to warrant the abandonment of anxiety regarding these matters? Italy, Spain, Latin America, Quebec, New York, Boston! What a story they tell!

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Indians Desire Prohibition

WE have so long associated "fire water" with the red man that when we learn that he is an advocate of "bone-dry" legislation we begin to think the prohibition millennium is at hand. "We stand for the complete suppression of the liquor traffic" summarizes a petition recently presented to the senate of the State of Washington by the Nez Percés Indians. This does not represent a new attitude on the part of the Indians. They have always recognized the evils of drink to which they were introduced by the white man, and many times they have sought relief from exploitation by agents of the rum power.

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Opium Must Follow Barleycorn

THE Chinese Government has definitely and finally refused a proffer of $16,000,000, made by the late opium combine, to extend the period in which opium can be imported and sold in China. Commenting on the termination of the iniquitous traffic between India and China, J. P. Malleson, a keen observer of Eastern affairs, says:

Even in these war days this forms a landmark which should not pass unnoticed. The opium trade, not less than its abolition, was significant of more things than one. It came down to us from the eighteenth century and the East India Company; from the time when the rule over vast millions of Hindus was run as a commercial speculation. It was a great thing when the governor-general clearly recognized the moral duty of the company towards the peoples of India. It would have been too much to expect him in those days to consider its foreign customers as well. "Opium," said Warren Hastings, "is a pernicious article of luxury, which ought not to be permitted, *but for the purposes of foreign commerce only.*" Even in regard to this foreign commerce there was a decent respect for appearances. When it became known that the importing of opium was strongly prohibited by the Chinese Government, the company found it beneath its dignity to engage "in such a clandestine trade." Instead they sold it to merchants who would do the smuggling for them. On that ingenious moral basis the trade continued and developed until in consequence of the Treaty of Tientsin, which followed the so-called opium war of 1858, the

Chinese Government was forced to legalize opium,—and at the same time Christianity! A little later a solemn appeal from the Chinese to the British Government on the moral aspect of the matter was left entirely unanswered. Silence was doubtless convenient, but to a nation that rates politeness as highly as China does it can hardly have given a favorable impression of Christian courtesy. But Great Britain has repented. The opium trade has gone. What has been called our greatest contribution to the misery of the world has come to an end.

But what may prove to be a worse evil now threatens China. Morphia and other deductions from opium which are much less bulky and hence easier to smuggle and also many times more deadly in their physical and moral effects than the original drug, are finding their way into the empire—chiefly from England. Eternal vigilance is the price of freedom for non-Christian peoples from the ravages of the immoral pirates of Christian lands.

A Centennial Memorial Tower

AMONG the many missionary memorials that have been erected in the Far East one of the most notable is that recently dedicated at Rangoon, Burma. It was originally hoped to complete it by the time of the celebration of the Baptist Missionary Centenary in 1914, but the question of location and other problems delayed the consummation of the plan.

Though the gift of Dr. J. Ackerman Coles of New York City, who is a Baptist, it is very clearly stated, not only in the correspondence relating to the tower, but on one of the bells which hang in it, that while it was erected in memory of Adoniram Judson and his collaborators it was also designed as a memorial of the work done by missionaries of all denominations during the past century.

The tower is a real work of art. In design it is an exact replica of the steeple of the old colonial church in Salem Massachusetts where Judson and his fellows were ordained in 1812. This church tower was itself patterned after one in London which was designed by Sir Christopher Wren. The Rangoon tower is seventy-five feet high and fourteen feet square at the base. It is built entirely of fire-proof material, steel, brick, concrete, copper; and is faced from the foundation to top of dome with white English tiling or faience expressly made for the work.

Before the war five thousand world tourists were said to visit Rangoon annually. The glistening white of the tower, so different in design from all other architecture of the East, will greet future thousands as they approach this magnificent city, while the chimes and the striking clock will remind them of the years of quiet, faithful service rendered by men and women pioneers of righteousness and civilization.

We are glad so worthy a memorial was conceived. The total cost represents money wisely expended, for we are of those who believe that oftentimes indirect expenditures have quite as direct and definite a bearing on the progress of mission work as money definitely applied to the cost of maintaining missions. This monumental tribute to faith and devotion will continue to call the Church to the fulfillment of its missionary obligation.

Inspiring Denominational Programs

The Churches at Work

THIS is the time of year when organized church activities take on new life, announce programs and inaugurate campaigns. Programs are essential to the highest success of great cooperative undertakings. To carry out a program a campaign of greater or less magnitude is necessary. To decry campaigns because they are so common, is to rail against a practically innate tendency of human nature. Called by another name it still remains a campaign. "A drive," " a push," "a movement," "go-to-church-Sunday" — these are but phrases to describe the same thing. Let us of the Church, therefore, have done with the notion that we need to apologize for the campaigning instinct within us, or the special efforts we make from time to time.

Good, Bad and Indifferent

But there are campaigns and campaigns. Not all, even on behalf of the kingdom of God, are wise or well-timed or successful; not all are inspired or inspiring. Some ought never to have been inaugurated, others fall flat as a flounder. The fact is that the Christian life with its manifold activities is one continuous campaign. But just as in the great war there are special maneuvers, offensives, battles at the front; and recruitings, bond sales, campaigns for relief are conducted at the rear, so the Church may well plan its special campaigns for the enlistment of life, the increase of its resources, the push of its forces into the needy fields of the world. We believe in the denominational campaign. Weak indeed must that body be that cannot arouse itself betimes and start something.

The full limits of this number would not be sufficient for an adequate description of the plans of all the religious groups of the United States and Canada. For this reason it is providential that all did not reply to our requests for facts. From the replies received we have been compelled to select those that were typical or that revealed special features. It was not our purpose to advertise in detail these several campaigns but to give a picture, to tell a story of what the religious forces of the country are undertaking during these stirring days. There is reason for profound thankfulness that there seems to be no tendency to lessen effort, to withhold support, as the folfollowing facts, selected at random, very clearly show:

The American Board of Commissioners for Foreign Missions (Congregational) closed its fiscal year on August 31 with the largest income in its history.

The Disciples of Christ show a gain in their foreign missionary offerings of more than $90,000 as compared with August of last year.

The Congregational Home Missionary Society has had the best year of its history, its receipts amounting to $681,498, a gain of $39,658 over those of the previous year.

Notwithstanding that twenty thousand Baptists are at the front in France, the Canadian Baptist Foreign Mission Board announces that it expects the best income in its history, which will enable it to close its fiscal year on September 30 with all obligations met and its indebtedness reduced.

Men and Millions

Our story opens with the campaign by the Disciples of Christ which has the above heading for its slogan, a pretty good one too; and that for a denomination that has not been active in the mission field for so many years as some others. The increase in giving by the Disciples last year, as shown in a preceeding paragraph, will not reveal to the men of other denominations the magnitude of the campaign this group has laid out for itself. It calls for the raising of a sum of no less than $6,300,000 for missionary expansion at home and abroad. Of this amount over $4,000,000 has already been subscribed. The remainder will easily be secured by the date set, June 1, 1918. We are not surprised to learn that now, before this campaign is completed two others appear big on the horizon; one for the enlistment of missionary volunteers and the other for introduction of the

METHODIST PROTESTANT WHEEL

Every Member Canvass into every church—both affording another proof of the adage that "one good turn deserves another." That old saint who finally agreed to join with his church in a campaign "to have it over with" died in ignorance of the fact that "one thing always leads to another." Of course the campaign of the Disciples is accompanied by all the arousements that should go with a well regulated campaign: plenty of printed matter, conventions, study classes, et cetera.

To Avoid Cut in Appropriations

The Boards of Domestic and Foreign Missions of the Reformed Church in America have appointed a joint committee to meet the present emergency brought on by the war. The committee has been organized and it has been decided to ask every member or adherent of the church to give to missions one day's income in addition to their regular contribution, between October 1917, and April 1918. Circulars and posters have been prepared and distributed through the churches. On September 25 the meeting of the eastern classical agents of the two boards was held in New York and plans were discussed for pushing the campaign in the churches. It is hoped that in this way the present emergency may be tided over and it may not prove necessary to make any serious cut in appropriations for the work on the field.

A Little One Shall Become a Thousand

One denomination, not so well known as some others, which asks in one of its pieces of literature the naive question: "Do we number 200,000?" concerning which there seems to be some doubt, has issued a most informing and comprehensive booklet of sixty-four pages covering the "Program of the Methodist Protestant Church." This is an outline of their forward movement for 1917-1918, and calls for a twenty-five per cent. increase in their membership in four years and a million dollars for their boards and institutions. All the activities of the denomination are covered by the one effort. This seems to be an almost universal rule today. Quite a change from a generation ago!

City-Wide Campaigns--One Day's Income

The program of the Board of Missions of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church for the winter of 1917-1918 provides for holding city-wide missionary campaigns in at least ten of the largest cities including Washington D. C. and New York City. These will be conducted along the same lines as those held in Cincinnati, Cleveland, Chicago, Richmond, Savannah, and Baltimore. The plan includes a careful preparation of several months and a week of conferences, afternoon and evening, conducted by a specialist. All the churches participate in these conferences which are for both men and women. A men's dinner is held during this week. In Baltimore a thousand men gathered last year for a dinner in the Lyric Theatre. The canvassers are carefully chosen and trained for their work and a simultaneous Every Member Canvass is made of the whole city on Sunday afternoon. In Baltimore alone this resulted in an increase in both parish support and missionary offering of over $55,000.

However, this is not a money-raising campaign primarily. It is for the purpose of stimulating every department of parish life. The rector of one of the largest churches in Baltimore said: "I am sure we all feel nearer each other and nearer our laymen because of this campaign." A modified campaign with similar characteristics has been arranged for the individual parish and over three thousand

parishes are already using the duplex envelope according to this plan. The effort will be made to bring every parish in the country in line.

The winter program also includes the continuance of the One Day's Income Plan. Adopted in 1915, to meet an emergency, this plan is destined to become a permanent method to provide annually a special thank offering. For years this board had reported annual deficits and in the year mentioned the shortage threatened to be as much as $400,000. As a result of an appeal on the basis of the new plan $432,000 was received, leaving a small surplus in the treasury after $50,000 had been added to the reserve fund. This is the third year of the movement and in spite of multitudes of calls before the American people today, the One Day's Income Plan at this writing is several thousand dollars in advance of the record a year ago.

Everyone

The United Movement of Northern Presbyterians publishes a little quarterly bulletin with the above title. As the word indicates, however, the committee in charge has a big program; namely that every member of every church shall contribute systematically and proportionately to the work of all the boards. Particular stress is laid on the *proportion* part of the program and considerable progress is being made. All this of course is fundamental to the practical work of financing the current work of the boards. The total amount asked for this year from the churches and church organizations, exclusive of individual gifts sent direct to the boards, is $4,489,254. Each board is making its own campaign to meet its needs. In the case of the foreign board special effort is being made to complete the $1,000,000 equipment fund started last year and raise an additional $300,000 as a war emergency fund. This has involved visits by secretaries and others to the leading cities where individuals able to give in large sums have been appealed to. In this campaign the board has the services of splendid men now at home on furlough. In fact furloughed missionaries of all denominations are an essential part of the personnel of these campaigns.

A Four-year Program

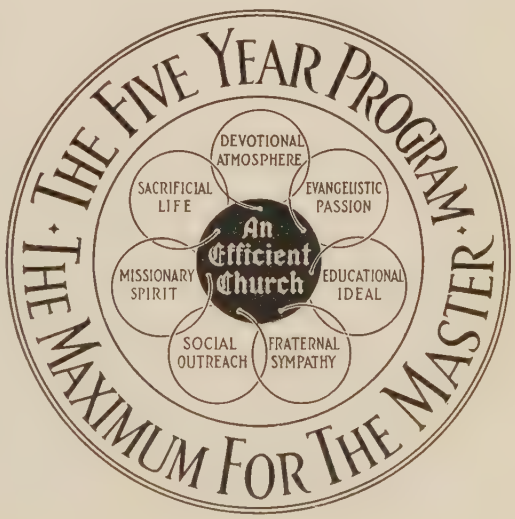
The General Conference of the United Brethren Church at their meeting in Wichita in May last voted plans for a four-year drive. The aim as stated by one of their prominent men is: "To meet the challenging opportunities before the denomination at home and abroad as we pass the one hundredth anniversary of our first general conference." If this aim seems vague sufficiently definite details are furnished under three heads: Membership, Education, Benevolence. Special attention is called, in the excellent literature of the campaign, to the spiritual character of the movement. Indeed this note runs through the plans of all denominations, for there is universal agreement that without spiritual life and motive a campaign is a dead and useless thing.

A Five-year Program

Northern Baptists are extending their program over a five-year period. They are now on the second year. This program was conceived as "a constructive, cumulative program of advance so large and so compelling as to arrest attention, unify our forces and activities, challenge our men of large resources and stir our whole people with a splendid enthusiasm for the kingdom of God." The goals set before the people are as follows:

1. A million additions to our churches by baptism.
2. A missionary force of five thousand men

Northern Baptist Plan



and women in America and the non-Christian world.

3. Two million dollars of endowment for the Ministers and Missionaries Benefit Board.

4. Student pastors in twenty-five universities, one thousand Baptist students in theological seminaries, fifteen thousand in colleges and universities, and six million dollars for additional educational endowment and equipment at home and abroad.

5. An annual income of six million dollars for missions and benevolence.

It became apparent very early in the work of the committee in charge that the key to success lay in the vitalization of the 10,866 churches connected with the denomination. The "efficient church" is considered not only the most important result of the program, but the most essential condition of its success.

Judson Centennial Fund

At its annual meeting in June, 1917, the Foreign Mission Board of the Southern Baptist Convention set as its goal for current expenses this year the raising of $723,201. If this amount is secured it will be $165,849.21 more than was raised for the same purpose last year. At the same meeting the board listed special objects that should be provided for, amounting to $184,600. Included in these special objects are thirteen residences for missionaries, twelve school buildings, five church buildings and equipments, and six pieces of land to be devoted to various purposes. In the meantime, the board will be busy collecting the pledges which have been made on the Judson Centennial Fund. This great fund of a million and a quarter dollars has been pledged, and practically a million dollars of it has been paid in. This money has been expended entirely upon equipment in the ten fields in which work is conducted by this board.

Not Thrilling but Substantial

From the Board of Foreign Missions of the Presbyterian Church in Canada we learn that while they have no specially "inspiring" program, they are very active along regular lines which include an educational missionary campaign in the Maritime Provinces by which they hope to reach two hundred and thirty congregations during October. Similar plans are being developed for sections of Manitoba, Saskatchewan and Alberta. The assistant secretary writes: "Sorry I cannot send you something more 'thrilling and spectacular' but I think you can imagine from this that I do send, what a challenge is being put before the laymen of our church to make possible the financing of so great an undertaking as our missionary enterprises."

Lutheran General Synod Seeks $300,000

The General Synod Churches of the United States represent one of the most aggressive bodies of Lutherans. They are very largely composed of citizens of the United States whose roots go back very many years in the life of our nation, some of their ancestors being among the earliest of New York and Pennsylvania settlers. In short, it is a thoroughly American body in its spirit, ancestry and methods, though strictly standing upon the confessions of the church. This year, its oldest mission in India, is celebrating its seventy-fifth anniversary. This event synchronizes with the Quadricentennial of the Reformation of the sixteenth century. From India, as well as from the missions in Africa and South America, there comes a loud call for a forward movement. Equipment is greatly needed. An effort is being made to raise $300,000 especially for educational work. The campaign opened in December 1916, and will close June 1918.

Pushing the Program

This is the significant title of a pamphlet in which the plans of the Tercentenary Commission of our Congregational friends appear. All denominations are not fortunate enough to have Pilgrim Fathers, and it is certainly most fitting that this body should celebrate the three hundredth anniversary of that celebrated landing on Plymouth Rock. In fact we are all so glad that the fathers came and we all rejoice so greatly in what their descendents, at least some of them in the membership of the Congregational churches, are doing in these latter days that we propose to celebrate with them.

We like the "Basis of the Program":

The Call for Deeds
The Call for Purposefullness
The Call for Spiritual Power.

On such a foundation it was easy to outline, and it will not be difficult to obtain, the five goals they have set:

THE FIVE GOALS

1. Fresh study, proclamation and application of the religious and political convictions which brought the Pilgrims to America.

2. The addition to our churches in the five years beginning January, 1916, of 500,000 persons on confession and by letter.

3. An adequate increase in the number of capable young men and women devoting themselves to life service in Christian leadership in the ministry and missionary work.

4. The attainment by 1920 of the Apportionment Goal already set, of $2,000,000 of gifts annually for the work of our seven benevolent societies.

5. The creation of a great permanent Pilgrim Memorial Fund, the income to be used for some cause or causes to be determined at the 1917 meeting of the National Council.

PRESBYTERIAN

Methodist Contennial Campaign

The *Paris Temps* commenting on the creation of the special American bureau to gather data to use at the peace table after the war, says that "President Wilson governs by foreseeing." The Methodists not only "foresaw" the approaching Centennial but did so long enough in advance to make worthy preparation for it.

This preparation began several years ago in all parts of the world, and is now going forward with accelerated momentum, with all lines converging at a central office in New York City. Special surveys of the work in all fields are being prepared as a basis for definite action. Some of these surveys have been completed and were presented at a remarkable meeting called by the foreign board at Niagara Falls in September. At that meeting it was decided to ask the churches to contribute no less than $40,000,000 for foreign work alone within the next five years! We are simply bound to say that that is "going some." No other denomination will be envious but all will pray and most of them will expect that what these friends undertake they may accomplish.

Manifestly details of such a campaign cannot be outlined here. Suffice to say that everything will head up in the great centennial meetings to be held in Indianapolis in April 1919. This event will mark the completion of one hundred years of Methodist work in America. As indicated, this occasion will be used to open a great movement for the enlargement of the work of the denomination in all departments and in all lands. Southern Methodists are united with their Northern brethren in these plans.

Expansion in Japan and China

The Evangelical Association is undertaking a number of important projects in its foreign mission work, particularly in Japan and China. One of the missionaries at home on furlough from the first named field is in charge of the campaign to raise funds. Speaking of the work in Russia, the secretary, Rev. George Johnson, says, "What remains of the work in Riga after these months and years of terror can only be conjectured, but it will be continued energetically as soon as it is possible to do so."

Conclusion

Far from complete, meagre in its details, omitting reference to the majority of the communions in North America, the foregoing recital is none the less inspiring. The churches of North America are not dead or dying. Leaders of outstanding ability are rallying the forces "on all fronts." There is no evidence of doubt, or despair or hesitation. While current political events are distressing enough the Church seems determined to take on new life, to reassert itself, to help rebuild the waste places of the world. On other pages there are references to the war commissions of the several denominations.

Program for Laymen's Conventions

IN view of the fact that considerable space is being given in this number of MEN AND MISSIONS to inspiring denominational programs, it is of great interest to note that denominational plans are being given a prominent place in the convention programs of the Laymen's Missionary Movement.

The general theme of the conventions this year is "Mobilizing for World Service." The following is an outline of the program which is now being carried out in a series of conventions in California:

Opening Session, Sunday Afternoon or Wednesday Evening

THEME: The Call

Addresses: Men Who Have Heard the Call
The Challenge of the Hour

Second Morning: 9:30—12:30

THEME: The Field to be Won
California
America
The World

Address: The Ascent of Man

Second Afternoon: 2:00—4:30

THEME: The plan of Campaign

Ten Minute Addresses:
The Men and Millions Movement
The Pilgrim Tercentenary
The Every Member Plan
The Five Year Program
The Missionary Centenary
The Appeal for Sacrifice

Address: The Living Christ and the World's Need

Second Evening: 7:30

THEME: Assignments for Service

Open meeting and rally of men and women by denominations.

Third Morning: 9:30—12:30

THEME: Forces to be Wielded
The Bible
Money
Prayer

Third Afternoon: 2:00—4:30

THEME: Equipment and Training
A Program for a Modern Church
Enlisting a Whole City
Mastering the Plan of Campaign
The Call to Advance

Third Evening: 7:30

THEME: Victory

Addresses: Triumphs I have Seen in the Far Field
How to Make Victory Certain.

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International Committee Avoids Debts

THE *Foreign Mail Annual* for 1917, issued by the International Committee of the Young Men's Christian Association, contains an exceptionally encouraging review of the association's foreign work. In an appendix containing a summary of the receipts and expenditures for this work from 1889 to 1916 this remarkable fact is revealed, that in only four out of the twenty-eight years of the entire period did expenditures exceed receipts. The excess, however, in each case was less than one thousand dollars. We have never thought of the International Committee, under the leadership of Dr. Mott, as lacking in aggressiveness, but for some reason they have not added annual deficits to their equipment.

Periodical Literature of the Far East

THE appearance of the July number of the *Educational Review* of China reminds us of the tremendous progress modern education has made in the Far East. The very fact of the publication of such a scholarly quarterly, now in its ninth year and edited by some of the ablest Christian workers in China and America, constitutes one of the best evidences of the virility and permanence of this educational movement which has in less than a generation completely overthrown an age-long system. We are not surprised to learn of the interest Chinese educators are taking in this work. The *Review* and the *Chinese Recorder* (monthly) are two of the best edited and most illuminating periodicals coming to our table from the mission field.

Laymen Who Have Made Good as Missionaries

A Printer-Business Man

Frank Dennison Phinney and the Baptist Mission Press, Rangoon, Burma.

IT is strange enough that there should ever have been a serious discussion over what constitutes missionary work and who may legitimately be classed as missionaries. At one time even doctors and teachers were not largely admitted to the charmed circle, since the practice of medicine and the conduct of a school were not preaching the gospel! The day of such distinctions has passed although the old ideas still prevail in some quarters. Today mission boards are sending out not only preachers, doctors and teachers, but mechanics, agriculturalists, accountants, and even lawyers to look after the legal problems involved in the purchase of properties and the safeguarding of titles.

Paul, the missionary (Was he a layman?) was a tent maker. Frank Dennison Phinney, the missionary, is a printer. This modest modern man would be the last to desire that his name should be thus associated with the apostle, but we have coupled them in this manner to bring into bold prominence the fact that today the Church recognizes men who print as well as men who preach. However, printers were never entirely taboo on the mission field. The Bible had to be printed, so type and presses were stowed away with the goods of the preacher missionary bound for heathen shores. Times have changed. We now boldly choose mere laymen, not simply to print and keep in stock a supply of Bibles, but to organize and conduct full-fledged print shops. And this latter is hardly a worthy designation, for some of these establishments have become great publishing concerns employing hundreds of men and women and doing many thousands of dollars' worth of business every year for the Kingdom.

Mr. Phinney is the managing genius of the Baptist Mission Press in Rangoon, Burma. This is not the largest institution of its kind in the world, the great

Presbyterian Press at Shanghai ranking ahead of it, but no press wields a greater influence. It has existed ever since 1816, but not until 1882 when Mr. Phinney took charge did it give promise of the larger work it is now doing. For years it was handicapped by lack of suitable quarters and equipment. Today it occupies a modern fire-proof building and its equipment is largely American, which means the best.

Missionary-printer Phinney is an old Rochester, New York boy, a graduate of Rochester University. It was to provide means to carry him through college that he conducted a small printing business which later developed into a prosperous enterprise. It is noted that this work did not prevent him from making a good record in the class-room. Brought up in a Christian home he early became interested in missions, so that when the call came he was ready to leave his business here to found a greater one in the Far East.

He is a typical alert business man who has so far established his reputation that he has become a part of the civic life in Burma.

In addition to the fact that he acts as banker and treasurer for a large mission he has been a member of the local board of the Young Men's Christian Association and of the Rangoon Charitable Society. He was three times president of the Rangoon Trades Association and has served as a member of the important body known as the Port Commissioners.

The business of the Press has become so large that only one well qualified could manage it. He is master in every department—literary, financial and mechanical. Some years ago he designed changes in the Remington typewriter by which it is possible to build up over five hundred combination signs and characters in the Burmese language. The carriage of the machine does not move until the several strokes necessary to complete certain letters have been made. Just now he is engaged in completing models for a linotype machine for use in casting Burmese type.

The foregoing has not been written primarily in praise of Mr. Phinney, it is rather intended to show how wide is the field for men who are ready to enter missionary service and who have the will to make good as missionaries. Mr. Phinney is as deeply interested in the spiritual side of the work as in those things which relate to so-called secular matters.

Woman's Place in the Church

WAR and the changes it has brought about in all relations between women and society has been steadily affecting women's position in the Church. The present wide movement toward democracy in the world is opening the gates of equality and opportunity to women in every line of work and life; what is more the women are already showing themselves worthy of their new position.

But what about the Church here and abroad? In England the question of women's place is beginning to assume importance. Books have recently appeared discussing the problem, while John Lee in the *Guardian* said recently, "The question of women in the Church is symptomatic of a bigger question. It is linked with the whole question of democracy. It is fused with the question of a more democratic Church. It is allied with the issue whether the Church is a privilege for a narrow circle within or a sheltering home for all the children of men who love Christ."

In America the Church is greatly divided in its policy on this issue. There are some communions in which women play an important part in church councils, where they stand absolutely on an equal basis with men, but there are still others in which the women have little or no voice. The problem is a vital one and will continue to be a subject for debate until properly settled. The Church should not lag behind in a movement of simple justice and democracy to more than half of its supporters! It may be depended upon to do right.

Famous Laymen of the Reformation

Their Message to Men of Today

By James I. Good

The Protestant Reformation is commonly thought and spoken of as almost exclusively a religious event, the work of churchmen for churchmen. The story of the important part played by laymen is indeed a real message to men of to-day. It was written by the Reverend Professor James I. Good, D.D., president of the Board of Foreign Missions of the Reformed Church in the United States.

ON this Four Hundredth Anniversary of the Reformation of the sixteenth century, we are apt to remember the great reformers and they ought to be remembered; for great, very great, was the work they did for the Church. But the work of the laymen at that time has been forgotten. The Reformation was really a laymen's missionary movement.* The Reformation ought, therefore, to be of great interest to the Christian laymen of today.

FREDERICK, THE WISE, ELECTOR OF HANOVER—LAYMAN.

For while the reformers laid the basis of the Reformation, it was the laymen who made it successful and permanent. They were the princes like Elector Frederick the Wise, who protected Luther; the burgomasters like Max Roust of Zurich who protected Zwingli; the printers who printed and circulated Protestant literature—these gave it tremendous influence. And in addition the great mass of the people who became Protestants were laymen and laywomen. The Reformation was, therefore, largely the work of laymen, all honor to them.

There is also another fact to be remembered — the Catholic Church was the church of the priests; the Protestant, the church of the laity. In the former the priests ruled everything. When a mass was celebrated, it was not necessary to have any of the congregation present. But the Reformation came to bring back to the laity their rights in the Church. It brought the rule by the laity. The reformers wanted the laity to purify the Church of its abuses as the priests would not do it. The laymen of today owe their freedom and prominence to the Reformation. But for the Reformation the modern Laymen's Missionary Movement never could have risen. True the

* For the missionary character of the Reformation, see Professor Good's "Famous Reformers of the Reformed and Presbyterian Churches."

Catholics of our day have the "Knights of Columbus," but such organizations are due to the influence of the Protestant Church on the Catholic. In the Knights of Columbus the rights of the bishops and priests are carefully conserved.

As the Reformation was largely a laymen's movement, some of the great laymen of that day have their challenge to the men of this age. Let us briefly notice a few of them. First of all there is Elector Frederick the Wise of Saxony. Luther stands out as one of the great characters of the Reformation, but he would have been burned as a heretic if Frederick had not kidnapped and hid him in Wartburg castle. And then there were Francis von Sickingen and Ulric von Hutten, the two early champions of the Reformation. They soon passed away, but they created noise enough to scare the new emperor of Germany so that at Worms he did not lay hold of Luther, as he might easily have done, and deliver him to the Catholics to burn. These two laymen made possible the Reformation at its beginning and then came Elector Frederick to make it permanent. We must not forget that other picturesque prince, Landgrave Phillip of Hesse, though his Christian character was later stained. This most daring of the German Protestant princes, together with Elector Frederick, signed the Protest at Spire in 1529, from which we get the name Protestants. At the diet at Augsburg, 1530, by suddenly leaving town without the emperor's permission, he so frightened the emperor (who feared he might be going away to start a civil war) that the emperor did not carry out the action of that diet against the Protestants.

Turning to Switzerland, there was the great layman of the Swiss Reformation, Vadian, the reformer of the city of St. Gall, who did more to introduce it than all the preachers of his city. He was a physician and one of the greatest geographers of his day. When the two leaders of the early Swiss Reformation, Zwingli and Ecolampadius, had passed away within about a month of each other in 1531, it was to Vadian that the Swiss Protestants looked as leader to bring them out of their defeat at Cappel by the Catholics. Then, too, there was the great printer of Zurich, Froschouer (His name means a frog, and in the book-plates of his books he puts a frog). He was a whole Bible society in himself, printing many editions of the Word as well as other Protestant literature. There were other printers as Platter at Basle and the Stephens at Geneva. It was these printers who made possible the success of the Reformation. Then there was Admiral Coligny of France—great soldier and great saint, who gave his life for his faith in St. Bartholomew's massacre. And there was the Prince William of Orange, the greatest, most enlightened statesman of his day. Passing over to England there was the boy-king, Edward VI, a wonderful example of precocity and piety. Going on to Scotland, there was the Earl of Moray, Regent of Scotland, whom Knox so highly eulogizes. But space will not permit any further mention of these makers of the Reformation --a list that deserves to be placed alongside of the saints in the eleventh chapter of Hebrews: "Wherefore, seeing we are compassed about with so great cloud of witnesses." What is the message of these laymen to us in this twentieth century?

First, *Make much of religion,* for that alone pays. To the men of this commercial, luxurious age they cry, "Put things spiritual and eternal above all else."

Second, *Make much of prayer,* for prayer makes a man great. The Reformation had some wonderful answers to prayer.

Third, *Be courageous for God,* even if it costs something. Learn self-sacrifice for God. Those laymen of the Reformation were ready to give up their property, yes, their lives for their faith. A most remarkable case is told of Nicolas Von Wenge, a Swiss magistrate. The Catholics had determined to massacre all the Protestants at the signal of the firing of a cannon. This man placed himself before the cannon with his chest at the cannon's mouth, though the next second he might be blown to pieces. There he cried out, "Shoot me, but spare my brethren." The bravery of his act so disconcerted the Catholics that they did not shoot. Here was a man who loved Christ more than his life. How about you?

They climbed the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

None Will Envy the Lepers This Beautiful Home Site on Molokoi, in a Perfect Climate

Lepers in Hawaii and Elsewhere

By Fleming H. Revell

The author's well-known interest in the lepers of all lands lends special interest to this article, descriptive of his visit last winter, to the celebrated government asylum in Hawaii. His references to other stations are informing. Mr. Revell has recently joined with others in seeking the incorporation of the American Mission to Lepers which will continue the work of the American Committee of the Mission to Lepers and act in cooperation with the parent English body. Mr. W. M. Danner is secretary of the American Committee.

SPENDING a month in the Hawaiian Islands I was most intent upon visiting the leper station on Molokai. The officials at the capital were exceedingly kind and obliging. Dr. Heizer, formerly United States commissioner of health for the Philippines, had given me letters of introduction to the governor of the Islands and the health commissioner, consequently every possible courtesy was shown me in arranging for my visit.

A steamer went out of her way to put into the port of Lahaina on the Island of Maui, to pick me up and take me on an all-night trip, as the only passenger, to Molokai. There, at six in the morning, I found the physician in charge waiting to meet me and escort me in his automobile around the island, as he had received a wireless from the health commissioner. The settlement is somewhat scattered. Buildings were mostly in groups at widely separated points—boys' homes, girls'

homes, cottage homes for families, and others for male or female adults, school buildings, recreation halls, hospitals and a goodly number of detached homes where families containing one or more lepers were allowed certain sections of land to cultivate and upon which to build.

In common with my experience at other leper settlements visited, in Cuba, Jamaica, and Central America, I found here no indication that patients were either despondent or morose. They were quite the reverse—patient even when suffering keenly, otherwise entering heartily into recreations and entertainments. The men appear to be lovers and admirers of the prancing steed, owning, I was told, more than four hundred fine bred horses. The complaint of the officials is that they eat up pastures which might wisely be devoted to other uses.

The moral and religious work and influence is mostly in the hands of the Roman Catholics. A priest and four brothers appear intensely devoted to their work, principally in connection with the boys' homes. One of these, Brother Dutton, has not left the settlement since his arrival, thirty odd years ago. Evidently he considers his self-denying devotion to this work a sort of penance for a confessed earlier reckless and Godless life. This was the impression made upon my mind during our conversation both in his office and at table when I accepted an invitation to breakfast with the little company.

Recalls Father Damien

The grave of Father Damien, who gave long years and finally his life in the service, is to be seen in the little churchyard. The girls' home is presided over by a mother superior and three sisters who together have charge of this department. With a devotion demanding unreserved admiration these women, gracious and genteel both in voice and manner, have buried themselves in this colony of human outcasts. They seldom, if ever, leave their field, and one sister told me she had visited Honolulu but twice in thirty years, and only then for necessary dental work.

Of other religious interests there is a Congregational church of which a native Hawaiian is pastor, also a church of the Latter Day Saints. The Mormons have carried on an extended propaganda in Hawaii, having at present between thirty and forty churches in the several islands.

A very strict segregation of lepers is instituted throughout the islands; a notable decrease in numbers attesting the importance and beneficial effect of this plan. Not many years since the colony embraced nearly 1,300 lepers while to-day there are less than half that number. The authorities are exceedingly strict as regards permission to visit Molokai. I was given to understand that, of late, even physicians having no direct connection with the staff could on rare occasions only secure permits. Evidently I was favored.

Other Colonies

The city of San Francisco also has its leper home in the outskirts of the city in connection with the hospital for contagious and infectious diseases. At the time of our visit some twenty patients had been brought together for a clinic, one of the doctors giving a lecture on leprosy (with these patients present) before a group of students from the medical department of the University of California. The ministers of San Francisco frequently hold services at the hospital, arranging for these through a local committee.

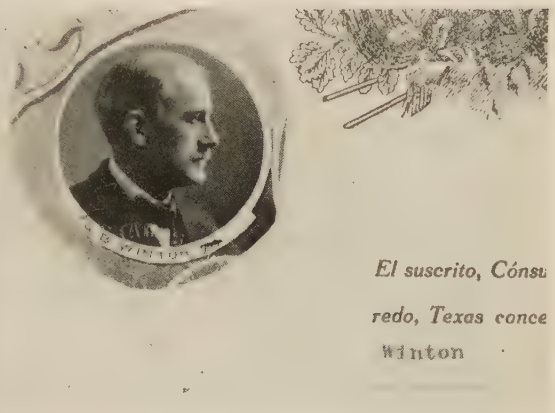
Wherever the health officers of the United States have jurisdiction, segregation is the enforced rule, yet harsh measures are avoided so far as possible. In the Philippines some 3,600 of these unfortunates are well cared for on one large island. In the Panama Canal Zone lepers are included with those of the Republic of Panama, where the United States health department has, by treaty, sole sanitary control. The number of cases under treatment is approximately 150.

A national leper station for the United States having now been approved by the government, it will probably be established very shortly. An appropriation of a quarter of a million dollars has been made for its support. Lepers now being treated at San Francisco, in New Orleans and in small numbers at other points will all be gathered in one asylum under skilled care of United States Army surgeons of experience. This, however, will not affect colonies already established in our island possessions.

Mexico—Facts, Facts!

By G. B. Winton

In the following article the "facts" that most of us have been wanting, but which we could not learn from the daily papers, are given in clear cut form by one who knows. The author has spent many years in Mexico as a missionary and editor. Few men are so well qualified, from intimate personal knowledge, to write about these important matters. Dr. Winton is at present acting secretary of the American Committee on Cooperation in Latin America.



The Corner of Dr. Winton's Mexican Passport

ORGANIZED opposition to the present Mexican Government has disappeared. One by one the hostile military elements have been dissipated. But there is much brigandage to be put down and expenses of this campaign make a heavy drain on the government treasury. All the important states are under the control of the government and most of them have elected civil governors and legislatures. These elections, as well as those for president and congress last March, have been genuine and augur well for the future. No soldiers were at the polls. Policemen were not conspicuous. There were few disorders. In places ballot-box stuffing and crooked counting were detected. These did not seriously affect the result.

The civil elements hostile to Carranza, chiefly the monied class and those in sympathy with the Catholic hierarchy, are gradually giving up their fight. Some measure of intrigue against the government is still going on, even in Mexico. In the United States the press news agencies and many of our papers continue to discount and even to misrepresent the Carranza administration. Articles or utterances of that tendency get wide circulation. Facts and comment favorable to Mexico are constantly suppressed. When, for example, Mr. Fletcher, our ambassador to Mexico, recently returned after his marriage in the United States, a reception committee and a military escort were sent, with a special train, all the way to the border to meet him. He and his bride were officially welcomed in Mexico City and have received many marked attentions. Has any notice of this appeared in our daily press?

There has been, and is, much German intrigue in Mexico but little pro-German sentiment has resulted. Recently the German agents have been detected in one of their customary blunders. Wireless stations along the Gulf coast, apparently set up with German funds, were found to be serving the Mexican rebels. They were promptly confiscated by the government. Incidents of this kind will tend to bring Mexico to a decision in line with her sympathies, which are and have been with the Allies. The writer speaks on this point out of personal knowledge.

The government is hard pressed financially. That, however, is nothing new in Latin America. Mexico is so rich that with only a brief era of peace she will easily take care of her expenses. Mr. Henry Bruere, a financial expert of New York, has been called in by the government, and is helping to put the country's financial system on a firm basis. Now

that talk of intervention has about ceased, it may be said once more that there never was a time when such intervention would have done anything but harm.

Business

The development of Mexico's resources greatly interests other countries. For its population, Mexico, is the richest country in the world. Many authorities think the statement needs no qualification. The petroleum interest is the latest of her fairy stories, and in some ways the most wonderful. It may be read in outline in C. W. Barron's little book, "The Mexican Problem"—a good book with a misleading name. But before coal oil was found there was silver and there was gold—and copper and iron and even coal. And there is agriculture. Only three countries in the world have a larger output of corn (maize) than Mexico. Her grains are chiefly those of the temperate zone, rather than the tropical. Moreover she has cotton and rubber, henequen, coffee and tobacco, to say nothing of undeveloped tropical possibilities in bananas, chicle, pineapples, oranges, etc.

Mexican money is now on a specie basis, after a rather exciting adventure in fiat paper currency. Her silver coins are at present above par, so much above that some of them are not circulating. This is due to the high price of silver bullion. The banking situation is not pleasant. A few great banks there, having been granted a monopoly of paper note circulation by the former government as well as other valuable franchises, made huge profits. Under the present regime their charters have been withdrawn and they are to be liquidated. Their stockholders and managers naturally do not enjoy this. They have not been "looted," as was widely charged. Toward the last the government required them to loan it a part of their metallic reserve. The money was lying idle in their vaults. It had been respected by all parties during the various stages of the fighting. Only a part of it was called for—less than a third, according to the best figures I have been able to secure—and for this the government became responsible. It was a forced loan, but not a robbery.

In place of these privileged private corporations, a semi-official central bank of issue will be organized. Private banks will be limited thereafter to strictly banking and commercial business. There will be no lack of them—is no real lack now. There is a shortage of money in the country, and this bears hard on the poor. But the government is coining both gold and silver as rapidly as possible. The crops this year are good again. The mining companies, smelters, etc., are opening up even in Chihuahua, where they have been closed down for four years. The bandits have been driven into the mountains. With the stream of wages again flowing, there will be less temptation for the poor man to try to make his living with a gun.

The railways are crippled. Their chief lack is of rolling stock. Their management is in inexperienced hands. The urgent demand for cars due to the resumption of business results in widespread bribery and graft. A national commercial congress, which has just been sitting in Mexico City, devoted much time to the discussion of "morality in business." Some of its speakers were painfully blunt. The frightful reign of graft is, however, in part an outcome of disturbed and chaotic social conditions. The very diagnosis of the disease goes far to cure it. Honesty is the best policy, even if thieves do occasionally make big hauls. And in spite of bandits, car shortage, worn engines and the rest, trains are running on all the main lines with fair regularity, and travel throughout the republic is possible, if at times exciting.

Religion

The Catholic leaders would have us believe that Mexico is deliberately trying to wreck religion. Thus Archbishop Ireland:

> The Catholic Church is to be banished, root and branch, from the precincts of the republic, unless it repudiates all claim to rights which it believes necessary to its Catholic life. All its properties are to be confiscated. * * A limited number of its former temples—a very few—may be loaned to priests, where religious services will be tolerated under such regulations as the civil authorities are pleased to adopt. * * What remains of the Catholic Church when cut off from its spiritual chieftaincy, forbidden to administer its sacraments, shorn of all means of temporal subsistence and bound hand and foot in slavery to its persecutors?

This is a long-range and prejudiced view of the new constitution. The Car-

VENUSTIANO CARRANZA,
PRESIDENT OF MEXICO

IGNACIO BONILLAS,
MEXICAN AMBASSADOR

ranza movement is frankly anti-clerical. In the view of Catholic leaders this is the same as anti-religious. Doubtless there are elements in that party who are opposed to religion—all religion. But that is not the attitude of the majority. What they propose is complete separation of Church and State. In view of the previous relations between the Catholic Church and the Mexican Government—subsisting through several centuries—it has seemed necessary to take more drastic measures to effect that separation than in other countries would have been required.

But the Mexican Protestants view the situation calmly. They are sure that nothing sinister was intended. There was a very large gathering of them in March—a national Convention of Evangelical Workers. Many of us from the United States were in attendance. When anything was said about the new restrictions, our Mexican friends would smile and reply, "Oh, that is simply to keep the clergy out of politics. It will not disturb us." Certainly they are undisturbed as yet.

"What about our schools?" we would say.

"Turn them over to us and we will run them as private schools," was their reply. (Restrictions apply only to primary schools).

As for the regulations concerning Church property, they assured us that these are merely the old laws of 1857 reenacted, and that for legitimate Church purposes the government would let us hold all the property we needed. Just how the titles are to be drawn will have to be worked out.

"At any rate, all the American missionaries will have to leave, will they not? The new law prohibits any foreigner being a minister of religion in Mexico."

The Mexicans smiled again.

"Minister of religion," they said, "for the men who framed that article, means priest; and foreigner means Spanish or Italian. Throngs of such foreign priests, mostly monks, have been coming to this country. They exploit the poor people and meddle in our affairs. Masses and the confessional are their means of influencing their flocks. Your missionaries use neither of these. So long as they are not in charge of churches, administering the sacraments, visiting, exercising the pastoral functions generally, the law will pay no attention to them."

So the missionaries remain. They are acting as publishing and other agents, teaching in the higher schools, superintending and directing the work. They were advised by their boards not to administer the sacraments and not to preach, except when assured by the representatives of the government that no objection would be made to informal public addresses.

This situation will throw added responsibilities on the native leaders. That is a good thing. It will stimulate self-support and hasten the day of an independent native Church. The Christians of Mexico are tremendously aroused. They were never so hopeful. Open doors are on every hand. Opposition has almost vanished. Many of the constitutionalist generals and other leaders are Protestants. A strong current toward coöperation and even union among the

several denominations is noted. The convention stimulated it. The Mexicans are even talking about a single National Church. A union theological seminary has begun operations. A single church paper is probable in the near future. Co-operation in normal and higher school work is provided for. Would that some man would plant in Mexico a great Christian college! It would do more to keep the peace than an army on the border, and more to build up Mexico than coal oil, gold, silver or copper mines. Only spiritual wealth is lacking.

Maintaining Germany's Missions

By George Drach

The writer's confidence in the sympathy and good-will of other communions while the Lutheran churches of America carry the larger responsibility for maintaining the foreign missions of German societies is not misplaced. Mr. Drach is the General Secretary of the General Council's Board of Missions.

AT the outbreak of the European War the Lutheran missionary societies of Germany naturally turned to the Lutheran Church in the United States, then the only great nation which was neutral, and pleaded that as much as possible of their foreign mission work, especially in India, should be preserved. Several of the Lutheran boards of foreign missions, led by those of the General Council and General Synod, appealed to the Lutheran Church in America for funds. This appeal met with a hearty response and it was possible to send missionaries to three of the four former German mission fields in India, those of the Breklum, the Hermannsburg and the Leipsic missions. Sufficient funds also were provided to do some relief work.

Despite the fact that Germany is now our political enemy, none of us would advocate any other course than to seek to preserve these former German missions and that is what we are now trying to do. There is absolutely no political significance in this effort. We are working only for the kingdom of Christ. Even the Indian Government has recognized our missionaries as responsible for this work of preservation. The Board of Foreign Missions of the General Council of the Evangelical Lutheran Church in North America will undertake to assume entire responsibility for the work in the former Breklum Mission in the Jeypore District of India. It will also do such relief work as may lie in its power and as opportunity is given, in the former Hermannsburg Mission, in which at present a General Synod Lutheran missionary is at work, and in the former Leipsic Mission, now known as the Church of Sweden Mission. Furthermore, the Board of Foreign Missions of the General Council is co-operating with the Board of Foreign Missions of the General Synod, in an endeavor to maintain the work of the former North German Mission in Togoland, Africa.

Our program as a board during the coming year will include, therefore, not only the further expansion of our own missions in India and Japan, but also the preservation of the work of these former German missions, hoping and praying to God, our Heavenly Father, that after this terrible war is over he will lead us all back to that full and happy consciousness of Christian brotherhood and to that common and cordial co-operation in mission work, the promise of which created such a remarkable spirit in the great Edinburgh Missionary Conference.

While others may be in no position to help our American Lutheran boards in this work of preservation as long as the war lasts, I feel sure that we have the good-will and best wishes of all who with us love the Lord Jesus Christ.

The Italian in America

By Harry S. Myers

THERE goes your flag, salute it."

"That is not my flag, I am an American."

The procession with the Italian flag was going up Fifth Avenue on Columbus Day, when the conversation given above took place between an American, born of Italian parents, and an American a little further back.

Over four million Italians have come to this country and three and a half million are living here now. They are industrious, saving, and have the elements of good citizens. All Italians are no more alike than are all Americans. There are many varieties, but they are all of one race.

The church was established in Italy many years ago, but not all the Italians are Christians yet. Missions have been established in Italy by some of our American commissions, and they have done well. The Italian in America is a poor churchman. He is so dissatisfied with the priest, ecclesiasticism, etc., in Italy, that on his arrival here he refrains from all church relations and is virtually agnostic. In Italy he has been accustomed to ritual, music, beautiful church buildings and great dignity in worship, which contrast strongly with our plain, box-like halls under the name of "Italian Missions."

The Italian has providentially come to America. He thinks he has come to increase his financial possessions; but God has brought him here for vastly more. He needs our best—our best in education, music, art, science, culture, civilization, Christianity. He needs most of all to know Christ. Every American has some relation to an Italian. Is that relation Christian or anti-Christian?

The Italian will go back to Italy. What will he take? A bag of gold, a few false notions about life, new clothes, an overdose of American conceit, and—still remain an agnostic?

Once upon a time there was an Italian carpenter who attended a little church. He and his wife united with the church, and in time he became a "pillar." One

Courtesy of the Educational Department, Foreign Missions Board of the Methodist Episcopal Church.

day he called upon the pastor and said: "My wife and I are going back to Italy. We have saved money enough to sound rich over there. I will continue to work as a carpenter and we will establish a real evangelical church in our home town."

The minister raised the usual objections about being unable to get along without him. But finally he arranged a big farewell service, and the Italian Mission sent a missionary to Italy.

Many others are going back; but how?

The churches of the country are uniting this fall in a study of the Italian in America. "Sons of Italy" is the name of the new book specially prepared for this first study of a race group in our country. It is a fine book, full of vital, concrete, inspiring material about this excellent group of people. Professor Antonio Mangano, born in Italy, head of an

Italian church and theological seminary, is the author.

Let us get acquainted with our neighbors.

For a circular describing all of the material for the study of the Italians and of Africa, write to your own mission board, or to the Laymen's Missionary Movement, or to the Missionary Education Movement.

Ways that Win

The Way to Do It—Unified Presentation

FOR four years past, the various boards of the Presbyterian Church, U. S. A., have joined together in making a unified presentation at the forty synods of the church, which are held in the autumn of each year. Instead of the boards seeking to secure representation at each synod, as was to a large extent the case in former years, the Assembly's Committee for the Every Member Plan serves as a clearing house for making the arrangements for the whole work of the church to be represented in a thoroughgoing way in each synod, by representatives delegated by this committee to this service.

The subjects of the platform addresses for this year are:

1. "Our Presbyterian Responsibility," by a representative of the boards.

2. "The Resources of our Churches for Meeting our Responsibility," by a representative of the synod.

Following the report of the chairman of the committee for the Every Member Plan in the synod there will be an Open Conference on The Presbyterian United Movement Program for 1917-18.

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Roll of Honor—As Much or More

IT has been suggested that MEN AND MISSIONS resume the monthly publication of the "Roll of Honor" to contain the names of those churches that contribute to missions and all objects outside the local parish at least as much as for their own work.

From Mr. Addison H. Clarke of the Men's Bible Class League of Maryland we have received an interesting communication containing names for a fresh instalment on the Roll, as follows:

From the last annual report of our Baptist State Association we find there are thirteen churches—five in the counties and eight in Baltimore—that belong in such a roll of honor. The total contributions of these thirteen churches is one-half the total contributions of the eighty-four churches of the state. The 4,495 members of the thirteen churches contributed an average of $22.60 per member, as compared with an average of $13.66 for the entire eighty-four:

ROLL OF HONOR

Members	Churches	Church Expenses	Other Objects	Total
585	Fulton Avenue	$2,605.72	$5,750.00	$8,355.72
617	Eutaw Place	12,822.84	26,004.90	38,827.74
266	East Baltimore	1,500.00	2,561.25	4,061.25
257	North Avenue	4,502.00	6,332.14	10,834.14
570	Fuller Memorial	3,673.31	4,174.38	7,847.69
790	First Baltimore	7,640.08	8,129.96	15,770.04
639	Hampden	3,000.00	3,270.26	6,270.26
262	Temple	2,136.56	2,372.00	4,508.56
3,986	Eight Churches	37,880.51	58,594.89	96,475.40
28	Princess Anne		184.83	184.83
78	Gunpowder	309.12	475.78	784.90
60	Brooklyn	400.00	510.00	910.00
242	Brunswick	1,132.14	1,202.13	2,334.27
101	Capitol Heights	410.21	494.67	904.88
509	Five Churches	2,251.47	2,867.41	5,118.88
4,495	Thirteen Churches	40,131.98	61,462.30	101,594.28
14,717	Eighty-four Churches	111,717.99	89,385.48	201,103.47

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Macon, Mo. (377 Members)

Early in the winter we began with a distribution of certain pamphlets issued by the Laymen's Movement. On the first Wednesday night in January at the prayer meeting the first of the six Presbyterian United Movement charts was explained. On each succeeding Wednesday night one more of the charts was used until all had been explained. They were then left hanging side by side in the lecture room. A committee was appointed and thirty-four canvassers chosen. They met for instruction and discussion on several Sunday afternoons preceding the canvass. On March 21, a sermon was preached at the morning service on The Every Member Plan, and at two o'clock the canvassers started out from the church. The results were as follows: Our receipts for local support were more than doubled; our benevolences increased from $500 to $1,250. Besides this, $2,000 was raised for improvement on the church. The pastor's salary was increased $300. The church is now on a good business and spiritual basis.

Program for Armenian and Syrian Relief

President Wilson Issues Appeal

PRESIDENT WILSON has sent forth another call for the nation to help relieve the suffering in Western Asia. Last year about this same time he issued his first proclamation that brought such a splendid response. The need is greater today than it was then. Thousands will die from starvation and exposure this winter unless vast quantities of food, clothing and bedding can be purchased and distributed. Anticipating the great demand that will be made upon the workers over there and the desirability of their having money now to make purchases for later use the American Red Cross has advanced its payments for November and December. This added to their instalment for October and the money recently received from the sale of the cargo of the Steamship Cæsar will make a total of $1,000,000 immediately available.

But after all, this is but a drop in the bucket, as the directors of the Red Cross fully recognize and as the relief workers themselves realize with pain and foreboding. Millions more must be given—and given now or it will be too late. The President's call is most opportune. Read it. Act upon it!

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Postponed

LAST month it was announced that the special campaign for Armenian and Syrian Relief would be inaugurated in October. Owing to a number of causes it has seemed best to postpone this great nation-wide "push" till November. The special days will be the 10th and 11th.

And now—time has been given; what remains is to make the most of the opportunity, for the winter comes nearer and the need increases. A recent cable received by the American Committee reads: "Persia Committee asks American approval for the inclusion of special relief work. Forty thousand additional people driven from home by war. Villages destroyed. Extreme destitution. At least children should be saved. No hope except America. Relief workers made personal tour and report this the most abject suffering they have seen."

It is hoped that pastors everywhere will give special attention to this matter on Sunday, November 11, preaching a sermon or making arrangements for other appropriate exercises. Will not the laymen in the churches take this matter upon their hearts and see that something is done?

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The President's Appeal to the American People

ONE year ago, in compliance with resolutions passed by the Senate and by the House of Representatives, I appointed days upon which the people of the United States might make such contributions as they felt disposed to make for the aid of the stricken Armenian and Syrian peoples.

American consuls and other American residents recently returned from Western Asia, assure me that many thousands of lives were saved from starvation by the gifts of the American people last winter. They also bring full assurance of effective distribution of relief and report that the suffering and death from exposure and starvation will inevitably be very much greater this winter than last unless the survivors can be helped by further contributions from America.

Reports indicate that of orphans there are more than 400,000, besides women and other dependent children. The situation is so distressing as to make a special appeal to the sympathies of all.

Responding to an urgent request from the American Committee for Armenian and Syrian Relief, I am glad to call again upon the people of the United States to make such further contributions as they feel disposed in their sympathy and gen-

erosity to make for the aid of these suffering peoples. Contributions may be made through the American Red Cross, Washington, D. C., or direct to the treasurer of the American Committee for Armenian and Syrian Relief, Cleveland H. Dodge, One Madison Avenue, New York.

WOODROW WILSON.

White House,
October 11, 1917.

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Special Christmas Program

ANOTHER program is scheduled and is getting started just now, sponsored by the Sunday School War Council of America. This is a campaign for funds for Armenian and Syrian relief to be raised by the Sunday school children of all denominations. A special offering will be taken Christmas or on some other appropriate day, while in the meantime lessons, programs and a general educational movement will arouse the children's interest and sympathy. Part of the plan makes it possible for a child or group of children living in comfort and security here to adopt a needy little orphan far abroad, and simply by agreeing to give $5 a month assure it at least food and clothing.

This special effort to have the young people of America help those other less fortunate children will not interfere in any possible way with the even wider program of November, but rather the two should prove of mutual benefit. Youngsters always enjoy having a finger in something older people are doing. As for the grown-ups surely they will find an added stimulus in such humanitarian labor when the kiddies are helping too.

RUSSIAN RED CROSS NURSE IN ARMENIA

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Headquarters a Busy Place

HEADQUARTERS for the American Committee is a pretty busy place these days. Here to 1 Madison avenue should be sent requests for the necessary campaign paraphernalia. The Committee has worked out special new literature, programs to be given in Sunday schools, lectures and lantern slides and all kinds of material to be used in describing the frightful conditions and needs abroad today. This is all at your disposal, much of it without cost to you. So do your part—get busy! Map out what you think you can best undertake with the opportunities you have; then plan out a personal campaign for yourself so that every thing done may give the best results. Send in a brief outline of your ideas and plans to the offices of the Committee and they will send back all the material they have suitable for your plans. If they can help in any other way as well as by sending speakers to address meetings or by more personal advice they will be glad to do so. Start today! Let's make Christmas a different festival this year as we help those in need in the land where Christ gave his life for humanity.

Missiongrams

CHURCH AND LABOR—There may be points of difference between the Church and Labor as to specific aims and methods, but there are enough points of agreement and a sufficient number of fundamental principles for which both stand, to warrant Church and Labor in uniting for the

purpose of carrying out a common program.—*Charles Stelzle.*

Chinese Students for 1917—Mr. Fan Yuen-lien, the minister of education, decided to increase the number of students to be sent abroad for 1917. The amount of money appropriated for this purpose for this year is $285,000, and about 1,130 students will be sent out by the different provinces.—*Educational Review.* (China).

More Slaves Set Free—According to the *Sudan Times* the Anti-Slavery and Aborigines Protection Society has issued an appeal to the British secretary of state for the colonies to declare by proclamation the freedom of the 185,000 slaves in the territory known till recently as the German East African Protectorate. The publication of the appeal has been sanctioned by the colonial office.—*The Moslem World.*

Connecting Links—An important stage in the development of India's communications with Persia was reached a few months ago by the arrival of the first train at Dalbandin, to which post on the Seistan trade route the railway from Quetta by way of Nushki has recently been completed. Baldankin is in the Chagai District of Baluchistan, 201 miles from Quetta and 110 miles from Nushki by the old trade route.—*The Moslem World.*

Liquor Men Rotate Out—Rotary Clubs are now found in most large cities. They are composed of one representative from each line of business. At their recent national convention in Atlanta they decided that dealers in liquor, beer and wine, could not be members, and clubs having such members were notified that they must be excluded. This is just another evidence that the world is recognizing the fact that the liquor business is not a legitimate business.—*The Presbyterian.*

Fijian Race Increasing—After the advent of civilization among the Fijians and until as late as 1911 vital statistics showed that the population was decreasing, but according to recent government reports there has been a steadily increasing gain since 1911. This is attributed to the teaching of personal cleanliness in the primary mission schools and to the beneficient work of the government. These people are spoken of as a "fine race" by those who know them.

No Music in Heathenism—Heathenism has no hymn books. Buddhism, Brahmanism, Confucianism, Mohammedanism, and paganism do not break forth into songs of joy. How could this be expected of religions whose gods inspire only fear and dread? Charles E. Scott, of China, describes the Buddhist chants as "weird," with "a vein of sadness in them as of joy unattained, of hope unrealizable," and goes on to say "they give many people a sense of unutterable homesickness."—*The Sunday School Times.*

Union of Amish and Mennonites—Look over the ministerial list attached to the general conference report. Can you tell which are Mennonite and which are Amish Mennonite? If you were at general conference you had just as little success in picking out the two classes, unless you were personally acquainted with the individuals and knew where they belonged. The old line of demarcation between these two bodies has been wiped away; there is no longer a middle wall of partition between them.—*The Gospel Herald.*

America and the Reformation—America has peculiar reason for celebrating the anniversary of the Reformation, since America is the only land where the principles of Luther have penetrated the entire social order. His defiance of intrenched wrong, his willingness to stand with the minority or to stand alone, his independent interpretation of Scripture, his faith in home and school, his delight in the task of the pioneer—all this makes him congenial and inspiring to the American people.—*President W. H. P. Faunce.*

Lily Foot and Tennis Shoe—The change in woman's status in China is indicated by the following significant title from the *North China Herald*: "From Lily Foot to Tennis Shoe." Ten years ago one seldom saw on the streets in China women of other than the coolie class. Now one sees them everywhere. They go to the stores and make their purchases unaccompanied—a crime a generation or less ago. There are fifty Woman's Christian Student Associations in China. Last year student conferences for women were held in five of the provinces. —*The Christian Evangelist.*

Will Against Will—The age-long conflict between righteousness and sin in a battle of wills, the self-will of man ignoring, defying, opposing and seeking to thwart the good-will of God. "Man's first disobedience" marks the beginning of the universal rebellion, and the putting to death of Jesus is the climax of the extent to which men are ready to go in the effort to throw off the yoke of the divine sovereignty. All the tragedy and misery of life may be accounted for by this obsession of man to acknowledge no master but his own will.—*The Christian Intelligencer.*

Sectarian Appropriation—Massachusetts is making a new constitution. It is now in charge of the Constitutional Convention, and will later be submitted to the people. An amendment has just been adopted by the convention which "prohibits public support to all sectarian institutions, or undertakings and to all private institutions, educational or otherwise, which are not under direct public control." This, if adopted, will put an end to the increasing number of appeals to the legislature for appropriations to sectarian and private institutions. A similar reform is needed in many other states.—*The Church Advocate.*

SPECIAL COMBINATION OFFERS

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"Too Good to Publish!"

THIS is what we wrote to a friend the other day when acknowledging his very flattering commendation of the September number of MEN AND MISSIONS. In fact almost all of the many fine letters we have received have been so strong that we hesitate to print them lest we seem puffed up. Perhaps some of the milder ones may be inserted to show how the wind blows:

> "It is an admirable issue in every way—typographically, editorially, missionarily, (if there is such a word.)"
>
> "I have in my hand a copy of MEN AND MISSIONS for September. I must pause an instant to congratulate you on the make up and sweep of the man's magazine of missions."
>
> "May I say a word of high appreciation of the last number of MEN AND MISSIONS? It was a hummer. You have certainly hit up the pace. If you can keep it up you will certainly make a record."

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